

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 15th November 1913.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st July 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayan Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	"Aitihāsik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kahirod Prasad Vidyabinode ...	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Archana" (P) ...	Calcutta ...	Do.	Keshab Chandra Gupta ...	800
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj ...	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
9	"Aryya Kayastha Patrika" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
10	"Aryya Kayastha Pratibha" (P) ...	Do. ...	Do.	Ditto ditto ditto ...	500
11	"Aryyabarta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh ...	1,000
12	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years ...	200
13	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,500
14	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen ...	500
15	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta ...	500
16	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri ...	5,000
17	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	500
18	"Baisya Barujibi Patrika" (P) ...	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
19	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary ...	500
20	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy ...	9,800
21	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan ...	700
22	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt ...	150
23	"Bandana" (P) ...	Baidyabati ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	900
24	"Bangabandhu" (P) ...	Dacca ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	500
25	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sasimohan Adhikary, Hindu, Rajbansi; age 40 years.	1,500
26	"Banga Janani" (N) ...	Rangpur ...	Weekly	Kanai Lal Das, Hindu, Karmakar; age 28 years.	15,000
27	"Bangeratna" (N) ...	Krishnagar ...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	480
28	"Bangavasi" (N) ...	Calcutta ...	Do.	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	453
29	"Bangiya Baisya Subrid" (P) ...	Murshidabad ...	Monthly	Rama Nath Mukherji; age 52 years...	800
30	"Bankura Darpan" (N) ...	Bankura ...	Weekly	Amulya Charan Ghosh; age 35 years	625
31	"Bani" (P) ...	Calcutta ...	Monthly	Durga Mohan Sen, Hindu, Baidya; age 35 years.	19,000
32	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	550
33	"Basumati" (N) ...	Calcutta ...	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	12,000
34	"Bhakti" (P) ...	Howrah ...	Monthly	Srimati Swarna Kumari Devi ...	800
35	"Bharati" (P) ...	Calcutta ...	Monthly	Pran Krishna Pyne ...	600
36	"Bharat Chitra" (N) ...	Do. ...	Weekly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	250
37	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Rai Saheb Giris Chandra Bagchi ...	1,000
38	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	300
39	"Bharatbarsha" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar ...	950
40	"Bijnan" (P) ...	Do. ...	Do.	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	325
41	"Birbhum Varta" (N) ...	Suri ...	Weekly	Divakara Banerji, Hindu, Brahmin; age 43 years.	1,500
42	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	600
43	"Birbhumi" (P) ...	Calcutta ...	Monthly	Nilratan Mukherji, Hindu, Brahmin; age 45 years.	150
44	"Birbhum Vasi" (N) ...	Rampur Hat ...	Weekly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 45 years.	
45	"Brahman" (P) ...	Bagirhat ...	Monthly		

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman Samaj" (P)	Calcutta	Monthly	Pandit Basanta Kumar Tackanidhi	1,000
47	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahmo ; age 52 years.	625
48	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur, and Hirendra Nath Dutta.	800
49	"Bratya" (P)	Jayanagar	Do.	Raicharan Sadder Hindu Bratya Kahatriya, Poda ; age 36 years.	About 500
50	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu Kayastha ; age 31 years.	1,000
51	"Bysbasa O Banijya" (P)	Calcutta	Monthly	Sachindra Prosad Basu	.....
52	"Bysbasayi" (P)	Do.	Do.	Haripada Banerji	.....
53	"Chabhis Pargana Vartavaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha ; age 30 years.	500 to 700
54	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu Kayastha ; age 42 years.	800
55	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500
56	"Chhatra Suhrid" (P)	Do.	Do.	.....	400
57	"Chikita Prakas" (P)	Nadia	Do.	Dr. Dharendra Nath Halder, Hindu, Brahmin.	1,000
58	"Chikita Sammilani" (P)	Calcutta	Do.	Kaviraj Parash Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
59	"Chikita Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya ; age 38 years.	300
60	"Chinsurah Vartavaha" (N)	Chinsura	Weekly	Dina Nath Mukerji	1,000
61	"Dainik Chandrika" (N)	Calcutta	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha ; 42 years.	2,000
62	"Dacca Prakas" (N)	Dacca	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin ; age 41 years.	750
63	"Darsak" (N)	Calcutta	Do.	.....	.....
64	"Devalya" (P)	Do.	Monthly	Girija Sankar Rai Chowdhuri, M.A.	800
65	"Dharma O Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,500
66	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikantha Nath Ghosh, Brahmo	800
67	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 50 years.	2,000
68	"Dhruba" (P)	Do.	Do.	Birendra Nath Ghosh, Hindu Kayastha ; age 36 years.	800
69	"Education Gazette" (N)	Chinsurah	Weekly	Mukundadeo Mukerji, M.A., B.L., Brahmin ; age 56 years.	1,500
70	"Faridpur Hitaishini" (N)	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya ; age about 76 years.	300
71	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 35 years.	800
72	"Gandha-Vanik-Hitaishi" (P)	Do.	Do.	Ashutosh Kundu, Hindu, Madi by caste ; age 38 years.	1,000
73	"Gaud-guta" (N)	Malda	Weekly	Krishna Chandra Aiyarwallah	400
74	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev	500
75	"Habul-Matin" (N)	Do.	Daily	Saiyid Jelaluddin, Muhammadan ; age 61.	500
76	"Hakim" (P)	Do.	Monthly	Masihar Rahman, Muhammadan ; age 30.	500
77	"Haridas or Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin ; age 55 years.	350
78	"Hindusthana" (N)	Calcutta	Weekly	Haridas Datta, Hindu, Kayastha ; age 42 years.	900
79	"Hindu Ranjika" (N)	Rajshahi	Do.	Kachimuddin Sarker, Muhammadan ; age 40 years.	250
80	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
81	"Hitavadi" (N)	Calcutta	Weekly	Manindranath Basu, Hindu, Kayastha ; age 43 years.	28,000
82	"Hitvarta" (N)	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
83	"Homeopathy-Chikita Petra" (P)	Calcutta	Monthly	Dr. B. M. Dass, Christian ; age 48 years.	450
84	"Homeopathi-Prachar" (P)	Do.	Do.	Prabodh Chandra Banerji, Hindu, Brahmin ; age 40 years.	1,000
85	"Islam-Abha" (P)	Mymensingh	Do.	Sheik Abdul Majid	.....
86	"Islam-Rabi" (N)	Litto	Weekly	Maulvi Nasiruddin Ahmad, Musul- man ; age about 33 years.	700
87	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 56 years.	700
88	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
89	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brah- min ; age 28 years.	1,400
90	"Janmabhumi" (P)	Do.	Do.	Jatindranath Dutta, Hindu, Kayastha ; age 30 years.	300

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		<i>Bengali—continued.</i>				
1,000	91	"Jasohar" (N) ...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
625	92	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 38 years.	500
900	93	"Jugi-Sammilani" (P) ...	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi ...	1,0
about 500	94	"Jyoti" (N) ...	Chittagong ...	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,00
1,000	95	"Kajer Loke" (P) ...	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 46 years.	250
.....	96	"Kalyani" (N) ...	Magura ...	Weekly	Shashikanta Bhattacharya, Brahmin; age 37 years.	100
.....	97	"Kanika" (P) ...	Murshidabad ...	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
500 to 700	98	"Karmakar Bandhu" (P) ...	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 43 years.	800
800	99	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 68 years.	500
500	100	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 66 years.	750
400	101	"Khulnavasi" (N) ...	Khulna ...	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
1,000	102	"Kohinoor" (P) ...	Calcutta ...	Monthly	Muhammad Busun Ali Choudhuri ...	700
500	103	"Krishak" (P) ...	Do. ...	Do.	Nikunja Behari Dutt ...	1,000
300	104	"Krishi-Sampad" (P) ...	Dacca ...	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
1,000	105	"Kushadaha" (P) ...	Calcutta ...	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
2,000	106	"Mahajan Bandhu" (P) ...	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
750	107	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 53 years.	300
.....	108	"Mahisya-Mohila" (P) ...	Do. ...	Do.	.....	1,000
800	109	"Mahisya Samaj" (P) ...	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta	300
000 to 1,000	110	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do.	Haripada Halder, Hindu, Kaivarta; age 30 years.	350
800	111	"Malda Samachar" (N) ...	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
2,000	112	"Manasi" (P) ...	Calcutta ...	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
800	113	"Manbhum" (N) ...	Purulia ...	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
1,500	114	"Medini Bandhab" (N) ...	Midnapore ...	Do.	Devdas Karan, Hindu, Sadgope; age 45 years.	650
300	115	"Midnapore Hitaishi" (N) ...	Ditto ...	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 35 years.	500
800	116	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Rahim and Mosummul Haque.	6,300
1,000	117	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
400	118	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarker, Brahmo; age 38 years.	1,000
500	119	"Murshidabad Hitaishi" (N) ...	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 43 years.	295
280	120	"Namasudra Suhrid" (P) ...	Faridpur ...	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
900	121	"Nandini" (P) ...	Howrah ...	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
280	122	"Natya Mandir" (P) ...	Calcutta ...	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
500	123	"Natya Patrika" (P) ...	Do. ...	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
28,000	124	"Navya Banga" (N) ...	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 35 years.	400
600	125	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
450	126	"Nava Jivani" (P) ...	Do. ...	Monthly	Rev. Lal Behari Saha, Christian; age 64 years.	200 to 300
1,000	127	"Navya Bharat" (P) ...	Do. ...	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
.....	128	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500
700	129	"Noakhali Sammilani" (N) ...	Noakhali Town ...	Do.	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
700	130	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	550
About 300	131	"Pallichitra" (P) ...	Bagerhat ...	Monthly	Ashu Toah Bose, Hindu, Kayastha; age 35 years.	About 500
1,400	132	"Palli Prasun" (P) ...	Joynagore, 24 Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						190
133	"Pallivasi" (N) ...	Kalna ...	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300	191
134	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	400	192
135	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800	193
136	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das ...	600	194
137	"Paricharak" (N) ...	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400	195
138	"Prachar" (P) ...	Jayanagar ...	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400	196
139	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta, Brahmin; age 36 years.	600	197
140	"Prasapati" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Kumar ...	700	198
141	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	300	199
142	"Prabhakar" (P) ...	Do. ...	Do.	Mohammad Aiyub Khan ...	600	200
143	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000	201
144	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala; age 42 years.	644	202
145	"Pratihar" (N) ...	Berhampore ...	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	500	203
146	"Prativa" (P) ...	Dacca ...	Monthly	Dhirendra Nath Ganguly ...	700	204
147	"Prabasi" (P) ...	Calcutta ...	Do.	Ashutosh Mukharji ...	500	205
148	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A. ...	5,000	206
149	"Priti" (P) ...	Do. ...	Do.	Pransankar Sen, M.A. ...	300	207
150	"Puja" (P) ...	Do. ...	Do.	Kahirode Behari Chowdhury, B.A. ...	260	208
151	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	300	209
152	"Purulia Darpan" (N) ...	Purulia ...	Weekly	Amulya Ratan Chatterji; age 41 years	About 700	210
153	"Rangpur Darpan" (N) ...	Rangpur ...	Do.	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400	211
154	"Rangpur Sahitya Parisad Patrika" (P) ...	Rangpur ...	Quarterly	Panchanan Sarkar, M.A., B.L. ...	500	212
155	"Ratnakar" (N) ...	Asansol ...	Weekly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	300	213
156	"Sadhak" (P) ...	Nadia ...	Monthly	Suresh Chandra Samajpati ...	1,400	214
157	"Sahitya" (P) ...	Calcutta ...	Do.	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800	215
158	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Shyama Charan Kaviratna ...	500	216
159	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Pranath Nath Sanyal, Hindu Brahmin; age 33 years.	1,000	217
160	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Radha Govinda Nath ...	700	218
161	"Samaj" (P) ...	Calcutta ...	Do.	Adhar Chandra Das ...	450	219
162	"Samaj Bandhu" (P) ...	Do. ...	Do.	Satis Chandra Roy ...	700	220
163	"Samaj Chitra" (P) ...	Dacca ...	Do.	Jnanendra Nath Das ...	300	221
164	"Samay" (N) ...	Calcutta ...	Weekly	Kunja Behari Das ...	300	222
165	"Sammilan" (P) ...	Do. ...	Quarterly	Kali Mohan Bose, Brahmo, age about 40 years.	450	223
166	"Sammilani" (N) ...	Do. ...	Fortnightly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	300	224
167	"Sammilani" (P) ...	Do. ...	Monthly	Upendra Krishore Roy Chowdhury, Brahmo; age 45 years.	6,000	225
168	"Sandes" (P) ...	Do. ...	Do.	Sivanath Sastri, M.A., and others ...	400	226
169	"Sanjivani" (N) ...	Do. ...	Weekly	Kasi Chandra Das Gupta, Brahmo; age 60 years.	200	227
170	"Sansodhini" (N) ...	Chittagong ...	Do.	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	400	228
171	"Santi" (P) ...	Do. ...	Monthly	Nikhil Nath Roy ...	400	229
172	"Saji" (P) ...	Calcutta ...	Do.	Sarat Chandra Dev ...	400	230
173	"Saswati" (P) ...	Do. ...	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400	231
174	"Sansar Suhrid" (P) ...	Belgaohia ...	Do.	Rajani Kanta Guha, Brahmo, age 43 years.	200	232
175	"Sachchashi Suhrid" (P) ...	Calcutta ...	Do.	Rev. W. Carey, age 56 years	1,300	233
176	"Sebak" (P) ...	Dacca ...	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200	234
177	"Senapati" (P) ...	Calcutta ...	Do.	Kedar Nath Majumdar ...	200	235
178	"Sisu" (P) ...	Do. ...	Do.	Atul Chandra Sen, M.A., B.L. ...	136	236
179	"Sourava" ...	Mymensingh ...	Do.	Rev. W. Carey; age 56 years	1,000	237
180	"Siksha" (P) ...	Calcutta ...	Do.	Maulvi Moslemuddin Khan Chowdhury, age 35 years.	1,500	238
181	"Sikshak" (P) ...	Barisal ...	Do.	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	500	239
182	"Siksha Prachar" (P) ...	Mymensingh ...	Do.	Manmatha Nath Chakravarti ...	800	240
183	"Siksha Samachar" (N) ...	Dacca ...	Weekly	Rev. A. L. Sarkar ...	250	241
184	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly	Hemendra Nath Datta, Brahmo; age 36 years.	750	242
185	"Snehamayi" (P) ...	Dacca ...	Do.	Madhusudan Das Adhikari, Vaishnav; age 30 years.	1,700	243
186	"Sopan" (P) ...	Do. ...	Do.	Rasik Mohan Chakravati, Brahmin; age 41 years.	1,000	244
187	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.		245
188	"Sri Sri Vishnu Priya-o-Abanda Bazar Patrika" (N) ...	Do. ...	Weekly			246
189	"Subarna-banik" (N) ...	Do. ...	Do.			247

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
300	190	"Suhrid" (N) ...	Bakerganj ...	Weekly ...	Rama Charan Pal, Hindu, Kayastha ...	150
400	191	"Suprabhat" (P) ...	Calcutta ...	Monthly ...	Sm. Kumudini Mitta ...	900
500	192	"Sursaj" (N) ...	Fabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 33 years.	500
800	193	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B. A., Brahmo; age 38 years.	300
900	194	"Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
1,400	195	"Suravi" (P) ...	Calcutta ...	Monthly ...	Nagendra Nath Shoo, M. A., Goldsmith by caste; age 40 years.	500
650	196	"Swarnakar Bandhav" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M. B. ...	4,500
750	197	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
800	198	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Tarapada Chatterji, age 28 years ...	250
900	199	"Tara" (P) ...	Do. ...	Irregular ...	Lalit Mohan Das, M. A., and others ...	500
1,000	200	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Bijay Nath Majumdar ...	600
645	201	"Tattwa Manjari" ...	Do. ...	Monthly ...	Rabindra Nath Tagore ...	300
500	202	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,300
500	203	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,350
750	204	"Toahini" (P) ...	Dacca ...	Do. ...	Kamal Hari Mukherji ...	900 to 2,000
800	205	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Satis Chandra Chakravarti ...	450
5,000	206	"Triveni" (P) ...	Basirhat ...	Do. ...	Kamaniya Kumar Singha, Brahmo; age 25 years.	150
900	207	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	1,500
250	208	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Swami Saradananda ...	3,000 to 10,000
300	209	"Udbodhana" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	250
About 700	210	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	100
400	211	"Upasana" (P) ...	Murshidabad ...	Do. ...	Ramdayal Majumdar, M. A., and others ...	500
500	212	"Utsav" (P) ...	Calcutta ...	Do. ...	Banku Behari Dhar ...	900
300	213	"Vasudha" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B. A., ...	750
300	214	"Yamuna" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	300
1,500	215	"Yogi Sakha" (P) ...	Do. ...	Do. ...	Yogananda Pramanick ...	600
1,800	216	"Yubak" (P) ...	Santipur ...	Do. ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	700
500	217	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Bipin Chandra Pal and others ...	1,000
1,000	218	"Vandana" (P) ...	Baidyabati ...	Monthly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	100
700	219	"Vijaya" (P) ...	Calcutta ...	Do. ...	Abinas Chandra Gupta, Vaidya; age 36 years.	100
450	220	"Viswadut" (N) ...	Howrah ...	Weekly ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	.....
700	221	"Viswavarta" (N) ...	Dacca ...	Do. ...	Hara Govinda Siromani ...	.....
300	222	"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Kumud Bandhu Chakravarti, Hindu Brahmin.	300
450	223	"Vasanti" (P) ...	Ditto ...	Monthly ...	G. O. Basu ...	600
300	224	<i>English-Bengali.</i> "Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
6,000	225	"Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
400	226	"Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
200	227	"Dacca Gazette" (N) ...	Do. ...	Weekly ...	Lalit Mohan Chatterji, Brahmo ...	.....
.....	228	"Dacca Review" (P) ...	Do. ...	Monthly ...	Board of Professors, Rajshahi College	600
.....	229	"Jagannath College Magazine" (P) ...	Do. ...	Do. ...	Jyotish Chandra Majumdar ...	300
400	230	"Loyal Citizens" (N) ...	Calcutta ...	Weekly ...	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
300	231	"Rajshahi College Magazine" (P) ...	Dacca ...	Quarterly ...	Revd. J. Watt, M. A. ...	1,200
1,300	232	"Rangpur Dikprokash" (N) ...	Rangpur ...	Weekly ...	Bajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
.....	233	"Sanjaya" (N) ...	Fardipur ...	Do. ...	E. G. Phillips ...	400
200	234	"Scottish Churches College Magazine" (P) ...	Calcutta ...	Five issues in the year.	.....	.....
125	235	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Sadananda Sukul ...	600
1,000	236	<i>Garó.</i> "Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	Ambica Prasad Baijpal, Hindu, Brahmin; age 40 years.	9,400
1,500	237	"Phring Phring" (P) ...	Do. ...	Do. ...	.....	.....
500	238	<i>Hindi.</i> "Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	.....	.....
800	239	"Bharat Mitra" (N) ...	Do. ...	Do. ...	.....	.....
250						
750						
1,700						
1,000						

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
240	"Bira Bharat" (N) ...	Calcutta ...	Weekly	Pandit Ramananda Dobes, Hindu, Brahmin; age 30 years.	1,500
241	"Chota Nagpur Dut Patrika" (P) ...	Ranchi ...	Monthly	Rev. E. H. Whitley, Christian	450
242	"Dainik Bharat Mitra" (N) ...	Calcutta ...	Daily	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
243	"Daragar Daptar" (P) ...	Do. ...	Monthly	Ram Lal Burman, Hindu, Kahstriya; age 37 years.	800
244	"Hindi Vangabasi" (N) ...	Do. ...	Weekly	Harikisan Joahar, Hindu, Kahstriya; age 37 years.	550
245	"Jaina Sidhanta Bhaskar" (P) ...	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
246	"Manoranjan" (P) ...	Do. ...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	500
247	"Marwari" (N) ...	Do. ...	Weekly	R. K. Teuriwala, Hindu, Vaisya	500
248	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
249	"Sevak" (P) ...	Do. ...	Do.	Nawab Zedik Lal, Brahmin; age 30 years.	500
250	"Sudharak" (N) ...	Do. ...	Weekly	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
<i>Parvatiya.</i>					
251	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
252	"Habul-Matin" (N) ...	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan	500
<i>Poly-lingual.</i>					
253	"Devanagar" (P) ...	Calcutta ...	Monthly	Sarada Charan Mitra, M.A., B.L.	500
254	"Printers' Provider" (P) ...	Do. ...	Do.	S. T. Jones	500
255	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Hrishikes Sastri	500
<i>Bengali Sanskrit.</i>					
257	"Hindu Patrika" (P) ..	Jessore ...	Monthly	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 60 years.	940
258	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
259	"Durbar Gazette" (N) ...	Calcutta ...	Daily	Nawab Ali, Muhammadan	1,000
260	"Habul Matin" (N) ...	Do. ...	Do.	Saiyid Jelaluddin, Muhammadan	700
261	"Hilal" (N) ...	Do. ...	Weekly	Maulana Abul Kalam Ayed, Muhammadan; age 27 years.	1,000
262	"Negare Basim" (P) ...	Do. ...	Monthly	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasilul Wahab.	....

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st July 1913.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Diamond Harbour Hitaishi"	Diamond Harbour ...	Weekly ...	.....	... ..
2	"Prantavasi" ...	Netrokona ...	Do. ...	.....	... ..
3	"Mondar Mala" (P) ..	Calcutta ...	Monthly ...	Umes Chandra Vidyaratna ...	... ..
4	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	.....	... ..

No. 26, "Banga Janani" (N) has ceased to exist.

I.—FOREIGN POLITICS.

THE *Dainik Bharat Mitra* [Calcutta] of the 8th November takes exception to the decision of the Supreme Court of South Africa declaring plural marriages as illegal and remarks that there cannot be a greater injustice than this.

DAINIK BHARAT
MITRA,
Nov. 8th, 1913.

2. The *Dainik Bharat Mitra* [Calcutta] of the 4th November remarks that it is not at all surprising that General Botha has corroborated the statements made by Mr. Smuts. But whatever they may assert the Indians will only consider Mr. Gokhale's statement as fact. The South African Government did not keep its pledge before and is doing the same again.

DAINIK BHARAT
MITRA,
Nov. 4th, 1913.

3. The *Basumati* [Calcutta] of the 8th November, discussing the question of the treatment of Indians in foreign lands, writes that all the countries where Indians are subjected to ill-treatment are self-governing ones; whereas, as for us, we can only look to our Government for help. That Government has striven its best to ameliorate the condition of Indians abroad, but so far without success. Indeed, there is only one thing it can yet do, but which it has not done so far, and that is to shut the Indian public services to the colonists. But though Indian opinion may demand it (indeed even a cool-headed man like Mr. Gokhale has been so moved by recent happenings as to make this demand), Government will never do it; England, after the experience she gained in the case of America, will never again venture to offend the colonists.

BASUMATI,
Nov. 8th, 1913.

What then is to be done? We may weep and agitate, but we can do nothing practical. And, after all, we are making an unjust demand. We want the unfettered rights of British citizens abroad. But do we enjoy those rights in full at home? Even in our own country a European offender may not be tried by an Indian. How then can one justly expect that people who are in this plight in their own home can be given the full rights of British citizens abroad? The colonists are self-governing nations; if they decline to allow us entry into their States, what can we do? We go to them as coolies in search of bread and they treat us as such. They want to expel us: we cannot possibly find a solution of this difficulty nor can our Government.

And the pity of it is that so utterly lost to all self-respect we are that we cannot do even what little we can in the way of retaliation against these colonies. It is not difficult for us to boycott all the produce of the colonies. In India the wealthy people use Walers. Yet their use can be foregone without any difficulty. It is an exhibition of lack of self-respect on the part of our rich men which makes us hang down our heads in shame. Indians may not enter Australia and Ranjit Singhji had a special Act passed in his favour when he went from England to the Commonwealth to play cricket. Why could not he spurn this invitation and decline to enter a country from which his countrymen were excluded? An exhibition of manliness like this would have done more good than any amount of wailing on the Congress platform. The other day, the new Maharaja of Cooch Behar on the eve of his departure from England said that all his friends were English. Was not this ridiculous? He is a Bengali by birth and he is a Bengali prince and yet he is apparently ashamed to declare himself an Indian. We can never avenge humiliations put on us abroad so long as we cannot show better self-respect. Towards men who treat us as dogs and jackals, who are not afraid even to use menacing language towards our own Government, the only correct attitude is that of revenge. Until we can do this our petitions and prayers will go for nothing. Even our powerful Government is helpless in this matter.

Mr. Ratan Tata and other illustrious Indians are making generous gifts to help the South African Indians in their struggle. They deserve the public gratitude no doubt. But would it not be better to use the money so spent on finding a solution of the poverty problem in this country? It is poverty which drives Indians abroad to countries where they are treated as beasts, subjected

to no end of humiliations, where even their lawfully married wives are denied recognition as such.

The Indian social system in the past was sufficient to provide for the material needs of Indians in the country itself. Travelling abroad was discouraged. The march of time has, however, upset all those old social arrangements. But our educated citizens can divert their attention to building up industries on European lines in the country itself. This is work which will enlist official help. And by this means will permanent solution be found of the problem of the ill-treatment of Indians abroad, for, with flourishing industries at home, there will be no inducement to Indians to go abroad.

MOHAMMADI,
Nov. 7th, 1913.

4. Referring to the persecution of Indians in South Africa, the *Mohammadi* [Calcutta] of the 7th November says that in vain have the Indians cried so long for England's help

"Indians in South Africa." in the matter. They have got nothing but lip-sympathy from the British Government. Had a hundredth part of the oppression which is being committed on them in South Africa been committed on Englishmen in an Asiatic country, would not a thousand Gladstones have been on their legs filling the whole world with cries of mercy and humanity? Where is that English conscience now? In South Africa Indians do not enjoy even the privilege which a dog enjoys there. They did not go there at their own incentive. They were taken there by the Colonials for their own purpose. Where are they to go now?

The Colonials must now be met by tit for tat. Laws should be passed in India to prevent Colonials from holding posts in the Indian public service, to levy poll taxes on them here and so forth. This is the only way in which they can be brought to their senses.

DAINIK BHARAT
MITRA,
Nov. 4th, 1913.

5. The *Dainik Bharat Mitra* [Calcutta] of the 4th November remarks that the appointment of a German General as Commander of Turkish forces may lead to the improvement of the army but the secret displeasure of England may be apprehended at the same time.

II.—HOME ADMINISTRATION.

(a)—Police.

MOHAMMADI,
Nov. 7th, 1913.

6. The *Mohammadi* [Calcutta] of the 7th November says that the object of the Government in enforcing the provisions of the Arms Act with great stringency is no doubt laudable, namely, to repress the growth of crime in the country as is manifested by murders of policemen and dacoities, but this is not the right method for gaining this object. Crime is not committed with licensed guns, and the more the common people will be disarmed, the easier will it be for miscreants to commit crime. The *badmashes* hatch their plots secretly and collect arms by secret means. No amount of stringency of the Arms Act can touch them. Again, anarchists desire the country to be thoroughly disaffected. A stringent enforcement of the Arms Act will only serve to fulfil this desire on their part.

PARICHARAK,
Nov. 4th, 1913.

7. The *Paricharak* [Calcutta] of the 4th November draws the attention of the Government to the case in which one Prasanna Datta, an inhabitant of the Telirbag village within the Munshiganj subdivision of the Dacca District, is being prosecuted by the police under section 109 of the Criminal Procedure Code. He was first prosecuted under section 399 of the Criminal Procedure Code, but when he was acquitted of this charge the police charged him with an offence under section 109. If the police is harassing him on an unfounded suspicion, who will be responsible for it? The police in Eastern Bengal has the evil repute of being oppressive to people on mere suspicion.

8. The *Tripura Hitaiski* [Comilla] of the 29th October has the following:—

"A strange letter."

I beg humbly to represent that after labouring hard for a long time I have manufactured and passed into circulation 20,000 rupee coins. As at the present moment there is a risk of a *Kuttal* of mine being arrested, I refrain after a good deal of consideration. My coins are good to look at, careful observation will enable you to recognise them. The first and the last letter of my name respectively are *Ji* and *Lee* and know that the name of my village is *I'an ya*. Pardon my offence. P. S. Kindly print this letter. For fear of my life, I refrain from giving my name. Closely observe the rupee coins you get.

9. The *Bir Bharat* [Calcutta] of the 9th November says that Government ought to turn its attention to the high-handedness of Kabuli money-lenders both in Calcutta and

The Kabuli nuisance-
in the mufassal.

10. The *Basumati* [Calcutta] of the 8th November writes that Sir Michael O'Dwyer has recently solicited the co-operation of the local judiciary in suppressing crime in his province. His Honour says that the Courts ought not to be too exacting in the matter of evidence. It is really astounding how a responsible official could make such a remark shamelessly. It is asking the judiciary to deviate from their high ideals and trample on justice to help an inefficient police!

11. The *Basumati* [Calcutta] of the 8th November writes that in these days Government seems to have become unduly anxious about the prestige of the police. The police in consequence are being encouraged to become impatient of criticism. If they cannot detect offenders, their advocate, the *Statesman*, thinks it his duty to abuse the people of the country for failing to co-operate with them. And now we find the police actually presumptuous enough to find fault with the highest court in the land. Recently, for example, in the report on the working of the police in the United Provinces reference was made to the acquittal by the High Court of one Tafassal Husain sent up by the police for murdering a woman of ill-fame in Meerut. The Inspector-General of Police insinuates in this instance that the police sent up the right offender and that the High Court did wrong in letting him off. It is an exhibition of impudence which can be stopped if only the Judges punish men making such remarks for contempt of court. The Lieutenant-Governor, in referring to this remark, says that the Inspector-General should not have made such a remark about the law-courts. But certainly His Honour could have expunged this passage from the report or have censured the Inspector-General. As it is, the mildness of his attitude in this case strikes one as rather funny and original.

(b)—Working of the Courts.

12. The *Dainik Bharat Mitra* [Calcutta] of the 6th November is highly gratified to learn that the Punjab Chief Court has directed the appointment of an official Liquidator for the People's Bank. It also eulogises Justice Davar of the Bombay High Court, who, in the course of a judgment which he has recently delivered, declared that it would be in the interest of the community at large that strict measures should be taken to expose the working of those Banks which have recently failed.

13. Referring to the judgment delivered by the Allahabad High Court in the Manipuri *sati* case, the *Dainik Bharat Mitra* [Calcutta] of the 4th November says that Hindus will be grieved to read the judgment. Though *sati* is a crime in the eye of the law the Judges ought to have known that in spite of the law Hindus do not consider it a sin to become a *sati*. The accused did not deserve such a severe

TRIPURA HITAIKHI,
Oct. 29th, 1913.

BIR BHARAT,
Nov. 9th, 1913.

BASUMATI,
Nov. 8th, 1913.

BASUMATI,
Nov. 8th, 1913.

DAINIK BHARAT
MITRA,
Nov. 6th, 1913.

DAINIK BHARAT
MITRA,
Nov. 4th and 6th, 1913.

punishment. Moreover, as it has not been proved that they had lighted the funeral pyre, how can it be said that they abetted the commission of the crime. Under no circumstances can the judgment of the Allahabad Court be called just. It trusts that the merciful Government of India will consider the cases of the accused and order a reduction in the term of their imprisonment.

The same paper of the 6th instant remarks that the decision amounts to "a miscarriage of justice."

BASUMATI,
Nov. 8th, 1913.

14. Discussing the action of the Judges of the Allahabad High Court in enhancing the sentence on two of the appellants in what is known as the Manipuri *sati* case, the *Basumati* [Calcutta] of the 8th November writes:—

The Judges naturally scout the idea that the pyre was set fire to by miraculous means. They hold that the witnesses deliberately concealed the truth. The real fact may have been that the widow had a box of matches concealed on her person wherewith she did the firing.

Anyway, we strongly deprecate this enhancement of sentence on appeal. We are opposed on principle to such enhancement of punishment on appeal. And in the present case, though the act was most reprehensible in the eye of the Judges, the offenders did an act which had some amount of social sanction. The Judges meant well, but such excessive rigour often defeats its purpose.

BIR BHARAT,
Nov. 9th, 1913.

15. The *Bir Bharat* [Calcutta] of the 4th November remarks that the Judges of the Allahabad High Court did not do well in enhancing the term of imprisonment of the accused convicted in the Manipuri *sati* case.

HINDI BANGAVASI,
Nov. 10th, 1913.

16. The *Hindi Bangavasi* [Calcutta] of the 10th November remarks that the conviction of the accused in the Manipuri *sati* case is not at all approved of by the Hindus, while the enhancement of their sentence is viewed with

greater disapprobation.

BANGAVASI,
Nov. 8th, 1913.

17. The *Bangavasi* [Calcutta] of the 8th November considers as very light the fine of Rs. 150 or, in default, imprisonment for three weeks, to which Mr. Drummond, Subdivisional Magistrate of Barrackpore, has sentenced Mr. O'Brien, Engineer of the Alexandra Jute Mills, who stood charged with having killed a workman named Rashbehari Neogi with a kick which ruptured his spleen. Lord Carmichael is requested to look into the papers of the case.

MOSLEM HITTAISHI,
Nov. 7th, 1913.

18. The following is a full translation of a paragraph under the marginally noted heading which appears in the *Moslem Hitaishi* [Calcutta] of the 7th November:—

"A European fined Rs. 150 for rupturing a Bengal's spleen." Mr. Robert O'Brien, Engineer of the Alexandra Jute Mills, kicked with booted foot one Rashbehari Neogi, who used to work in that mill, and put an end to the life of that black member of a subject race by rupturing his spleen. The case was tried by Mr. J. Drummond, I.C.S., Subdivisional Officer of Barrackpore, who has fined Mr. O'Brien Rs. 150. The laws have been made by the just and mighty British Government and are administered by English Civilians who are vastly learned, intelligent and versed in law. So we, who have always been a dependant, weak and poor race, must remain silent here. We are anxious to see some Honourable Member of the Legislative Council indulging in a bit of dolorous lamentation over the matter.

DAINIK CHANDRIKA,
Nov. 8th, 1913.

19. The *Dainik Chandrika* [Calcutta] of the 8th November thus comments on the judgment of the Subdivisional Officer of Barrackpore in the case in which two Europeans employed in the Alexandra Mills of Jagatdal were charged with causing the death of one Rashbehari Neogi.

We are amazed at this judgment. Assuming that the Magistrate's finding is correct, the punishment he has awarded is not severe and deterrent enough for acts which create racial ill-feeling and occasionally at least cause deaths. Further comment on this case is needless. This is not the first case in which the lotus feet of a white man has touched the lower limbs of a black man so as to cause the latter's death. It has been held that that fortunate black man had indubitably an enlarged spleen, which got very easily ruptured.

20. The *Hitavadi* [Calcutta] of the 7th November notices the case of assault brought by the Assistant Manager of the Hatikuri tea garden against some coolie women, and invites the attention of the Hon'ble Sir Archdale Earle to it, though withholding comments on the matter as it is now *sub judice*.

HITAVADI,
Nov. 7th, 1913.

21. The *Bir Bharat* [Calcutta] of the 9th November requests the Chief Commissioner of Assam to consider the statements made by the coolie women who are being tried by the Deputy Commissioner of Cachar along with other coolies for having assaulted Mr. Brown, the Manager of the Hatikuri tea-garden.

BIR BHARAT,
Nov. 9th, 1913.

(d)—Education.

22. The *Sanjivani* [Calcutta] of the 6th November takes severe exception to the holding of the performance of a play named "Khas Dakhal" in the Rajshahi College. This play is alleged to be of a very objectionable nature. Obscenity tinges the character of most of the dramatic personæ, and the play aims at holding female education and widow marriage up to opprobrium. The attention of the Director of Public Instruction and the Vice-Chancellor of the Calcutta University is drawn to the conduct of the Professors of the college at whose desire the performance was held. It is satisfactory that the Principal of the college, during whose absence and without whose permission the performance was held, has been greatly dissatisfied over the affair and issued orders that henceforward no theatrical performance should be held in the college without his permission.

SANJIVANI,
Nov. 6th, 1913.

(f)—Questions affecting the Land.

23. The *Bangavasi* [Calcutta] of the 8th November hopes that Lord Carmichael will grant the prayer of the flood-stricken inhabitants of Contai, Ghatal and Tamluk to suspend the settlement operations in the locality for two years.

BANGAVASI,
Nov. 8th, 1913.

(g)—Railways and Communications, including Canals and Irrigation.

24. The *Bangavasi* [Calcutta] of the 8th November draws the attention of the Railway Board and the Government to the insufficient provision of drainage by the Railway Company at Bankura. The Railway Company has dug big holes in the town, but has made no provision for the proper drainage of their water. The Deputy Commissioner of the Sanitary Department noted this while he was on inspection at the place and took strong exception to the conduct of the Railway Company and the local municipality in the matter. The *Bankura Darpan* of the 1st instant has brought this matter to the notice of the authorities.

BANGAVASI,
Nov. 8th, 1913.

(h)—General.

25. The *Charu Mihir* [Mymensingh] of the 4th November speaks highly of the character of Lord Hardinge as a ruler of uncommon generosity who really loves his subjects. He does not lose the balance of his mind in times of danger. Even the dastardly outrage on his own person at Delhi could not move him from the path of high-minded liberality which he has been systematically following during his regime. The manner in which he has settled the Cawnpore Mosque affair is really noble. It has given delight to all Indians.

CHARU MIHIR,
Nov. 4th, 1913.

DAINIK BHARAT
MITRA,
Nov. 8th, 1913.

26. The *Dainik Bharat Mitra* [Calcutta] of the 8th November approves of the Government's decision to place its surplus in the Presidency Banks for the purpose of temporary advance as loan on the security of Government Promissory notes. This, in its opinion, is calculated to be of great help to trade in general.

DAINIK BHARAT
MITRA,
Nov. 9th, 1913.

27. The *Dainik Bharat Mitra* [Calcutta] of the 9th November urges the establishment of an Executive Council in the United Provinces at an early date now that the Central Provinces have got a Legislative Council.

HITAVADI,
Nov. 7th, 1913.

28. Referring to the proposal of having cases from Bihar tried by special judges in the Calcutta High Court until the new province has a High Court of its own, the *Hitavadi* [Calcutta] of the 7th November suggests that the Government of Bihar and Orissa should in that case pay something to the Calcutta High Court as house rent.

HINDI BANGAVASI,
Nov. 10th, 1913.

29. The *Hindi Bangavasi* [Calcutta] of the 10th November remarks that the dearest wish of the Hindus is this that Lord Hardinge will show the same kindness towards the persons convicted in the Ajodhya Riot case as he has shown towards the Cawnpore Moslems.

BIR BHARAT,
Nov. 2nd, 1913.

30. The *Bir Bharat* [Calcutta] of the 2nd November says that it has now transpired that cows were never slaughtered on the occasion of Bakrid at Ajodhya previous to last year. The Court ought to have investigated into this point before passing judgment. It would be well if Lord Hardinge appoints a mixed Commission of Hindus, Moslems, Jains and Europeans to enquire into this point and also to settle that in future no slaughter of cows be allowed to take place near temples or other places of worship sacred in the eyes of the Hindus.

DAINIK BHARAT
MITRA,
Nov. 6th, 1913.

31. The *Dainik Bharat Mitra* [Calcutta] of the 6th November prays the United Provinces Government not to allow any slaughter of cows in Ajodhya this year. By allowing this last year, the regrettable riots took place, which led to the imprisonment of so many men. Lord Hardinge has shown how ready Government is to admit its mistakes and rectify them. It expects that he will show magnanimity towards the Hindus.

HITAVADI,
Nov. 7th, 1913.

32. The *Hitavadi* [Calcutta] of the 7th November notices the representation proposed to be submitted to the Government of India by the Sri Brahmavarta Mahamandal of Cawnpore and several noblemen and Native Princes, and says that since His Excellency Lord Hardinge has shown respect to the Muhammadan religion in the Cawnpore affair, he will also earn the gratitude of the Hindus by prohibiting cow-killing at a sacred place like Ajodhya, which was the birthplace of Rama.

PARICHARAK,
Nov. 4th, 1913.

33. The *Paricharak* [Calcutta] of the 4th November says that the Cawnpore Mosque settlement is not a concession made by Lord Hardinge to the agitation of the Musalman community, but is an outcome of his sense of justice and love of truth which always prompt him to rectify mistakes committed by his subordinates. Narrow-minded people may think such conduct on His Excellency's part derogatory to the honour of the Government, but it is really such conduct which will heighten every honest man's respect for the English people and enable the Indians to appreciate the greatness of the English mind. Sir William Wedderburn once compared him with Lord Ripon. Even the dastardly brute who attempted to take his life at Delhi will perceive that but for his presence here as Viceroy this country would have been on fire now. May he live long! The Indians will place him by the side of Lord Ripon and worship him.

ISLAM RAVI,
Oct. 31st, 1913.

34. The *Islam Ravi* [Tangail] of the 31st October says that the Musalman community is immensely grateful to Lord Hardinge for the Cawnpore Mosque settlement and the splendidly sympathetic manner in which it was made by him. Relying on His Excellency's

generosity, the writer further prays that His Excellency may so arrange matters as not to convert any part of the mosque into a public thoroughfare at all.

35. The *Bir Bharat* [Calcutta] of the 9th November says Government ought at once to consider the strictures passed upon the provisions of the Press Act by the Chief

The Press Act.

Justice of the Calcutta High Court.

36. Lord Minto's regime in India, writes the *Ananda Bazar Patrika* [Calcutta] of the 6th November, will always be remembered for the Press Act. Government ought

Ibid.

to enquire whether this Act has done good or harm to the public. It was passed by the Government in spite of the strong and reasonable protest made against it in the Legislative Council by Babu Bhupendra Nath Basu, Mr. Dadabhai and others. The whole country was grieved by the passing of the measure. As an instance of abuse of the power conferred on the police by the Act, the writer cites the case of the *Cawnpore Herald* in which the owner of the Press, Mr. Stuart, has complained to Government of persecution by the local authorities. If Lord Hardinge can be convinced of the harmful nature of the measure, he will surely repeal it. All Indians are, therefore, urged to wage an agitation against it without delay.

37. The *Mohammadi* [Calcutta] of the 7th November says that the Press Act is sitting like a demon on the breast of the Indian press and urges the formation of a

Ibid.

Press Association for agitating for its abolition.

38. The *Hitavadi* [Calcutta] of the 7th November is glad to find that the Musalman community has at last been able to realise the mischievous nature of the Press Act

Ibid.

and that the matter will be discussed at the next sitting of the All-India Moslem League. If now Hindus and Musalmans unitedly ask for a repeal, or at least amendment of that law, the paper has no doubt that something good will be the result.

39. The *Hindi Bangavasi* [Calcutta] of the 10th November, in commenting on the publication of a Government newspaper entitled "Sitapur Gazette" under the editorship of a Deputy Collector, remarks: Has the United Provinces Government learnt no lesson from the futile effort of the Bengal Government in the same direction?

A Government newspaper in the United Provinces.

40. The *Moslem Hitaishi* [Calcutta] of the 7th November is glad to find that *Capital* is trying to invite the attention of the Government to the question of agriculture

Government and agriculture.

and writes:—

The Government has not done much for agriculture since Lord Curzon's time. And it is a great pity that it should be so. About 90 per cent. of the people of this country are agriculturists, and so agriculture should receive the best attention of the Government. The salaries of the officers of the Agricultural Department are very small, the highest post being worth only Rs. 2,000 per month. We hope that Sir Robert Carlyle and Mr. Clarke will look into the matter. The Government spends large sums of money on the police, railways, etc., but is not so liberal in the case of agriculture. We have some institutions where agriculture is taught as, e.g., the Pusa College, but the only thing they do is to turn out a number of Deputy Collectors. Lord Carmichael is a well-known agriculturist himself, and we hope that His Excellency will make proper arrangements for agricultural education suitable to our country.

41. Referring to the gradual decrease of the number of students in the Bengal Veterinary College, the *Bangavasi* [Calcutta] of the 8th November thinks that most probably the cause of this decrease is the aversion of high-caste Hindus to veterinary work and requests the Government to seek out the old families of native veterinary practitioners in the country and improve their science, for just as the native Ayurvedic system of treatment is best for the constitution of the Indians so the native veterinary system of treatment must also be best for Indian animals.

"Remedy for cattle-disease" in Bengal.

BIR BHARAT,
Nov. 9th, 1913.

ANANDA BASAR
PATRIKA,
Nov. 6th, 1913.

MOHAMMADI,
Nov. 7th, 1913.

HITAVADI,
Nov. 7th, 1913.

HINDI BANGAVASI,
Nov. 10th, 1913.

MOSLEM HITAIISHI,
Nov. 7th, 1913.

BANGAVASI,
Nov. 8th, 1913.

Again, in spite of all the efforts of the Government cattle-disease is increasing and the birth-rate of cattle is decreasing in the country. The main cause of the decrease of cattle in the country is want of pasture lands. Government is prayed to look to this matter.

BIR BHARAT,
Nov. 9th, 1913.

42. The *Bir Bharat* [Calcutta] of the 9th November is gratified to learn that Government has decided to enquire into the widespread prevalence of diabetes in India.

SANJIVANI,
Nov. 6th, 1913.

43. The *Sanjivani* [Calcutta] of the 6th November speaks of the prevalence of famine at Dacca and gives the following list of prices which are inordinately high:—

			Rs.	A.	P.	
Rice	...	...	6	8	0	to Rs. 7 per maund.
Masur dal	...	...	7	8	0	" "
Matar dal	...	...	6	0	0	" "
Mustard oil	...	...	19	0	0	" "
Fire-wood	...	...	0	8	0	" "
Coke	...	...	0	12	0	" "
Potatoes	...	...	7	4	0	" "
Brinjal	...	...	0	3	0	per seer.
Big fish	...	...	1	0	0	" "
Khalisa fish	...	...	0	0	3	each.
Meat	...	...	0	8	0	per seer.
Eggs	...	...	0	0	6	each.
Gur	...	...	8	0	0	per maund.
Cocoanuts	...	...	0	1	3	each.
Fried and beaten rice	...	...	0	4	0	per seer.
Flour	...	...	0	3	3	" "

In this state of things people have been terribly alarmed at the news that during the whole of this winter thousands of soldiers will be quartered here. Already tradesmen have got contracts for supplying this contingent with rations.

It is hoped that the Viceroy and the Governor of Bengal will take pity on the inhabitants of Dacca.

ISLAM RAVI,
Oct. 31st, 1913.

44. The *Islam Ravi* [Tangail] of the 31st October says that the inhabitants of Tangail have been greatly alarmed by the rumour that a Gurkha force will be quartered there for maintaining peace. Mr. Spry, the District Magistrate of Mymensingh, is a very cool-headed and wise ruler and Mr. Garner, the Subdivisional Officer of Tangail, is a very just and industrious officer. They are earnestly prayed to save the inhabitants of Tangail from the Gurkha peril.

BANGAVASI,
Nov. 8th, 1913.

45. Referring to the question of hunting in Brindaban, the *Bangavasi* [Calcutta] of the 8th November says that Akbar and may other Musalman Emperors of India issued *Firman*s prohibiting killing of any animal in Brindaban. One of these *Firman*s said, "No inhabitant of the Brindaban mahal near Mathura, and particularly no keeper of elephants, should commit any oppression on the *Fakirs* or cut trees or catch or kill monkeys within the area called Braja. Violators of this order are sure to be incarcerated, chastised and punished. Jagirdars and others should keep an eye on this matter." In another *Firman* issued directly on Jagirdars it was said, "You should protect the *Fakirs*, those who wear the sacred thread and the worshippers in the area called Braja and see that no anxiety is caused to them uselessly, and that all can remain engaged in religious work with particular satisfaction." The English Government also has more than once issued circulars prohibiting hunting in Brindaban. These facts were fully discussed by us while the recent case of the shooting of a Sadhu at Brindaban was being tried. Eight thousand Sadhus of the place have now petitioned the

Viceroy for effectively preventing killing of any animal here. It is hoped that His Excellency will grant the prayer of the Sadhus that—

- (i) Trees and shrubs may be inviolate in Braja,
- (ii) Monkeys, peacocks and so forth may not be killed there,
- (iii) No interference may be made with the religious practices or persons of the worshippers and Sadhus there,
- (iv) A contingent of Sikh soldiers instead of European soldiers may be kept at the place, and
- (v) No European soldier may enter anywhere and everywhere in Braja on the plea of hunting.

46. The *Bir Bharat* [Calcutta] of the 2nd November remarks that it expects that Government will see its way to grant the prayer of the inhabitants of Muttra and Brindaban that no animal should be killed in the tract known as Brij and that *shikaris* should not be allowed to break this law.

Prayer of the Brijbasis.

ban that no animal should be killed in the tract known as Brij and that *shikaris* should not be allowed to break this law.

47. The *Noakhali Sammilani* [Noakhali] of the 3rd November writes:—

"Why does not Government make any response?"

When Moulvi Abu Ali, one of our Deputy Magistrates here, used to do judicial work, a criminal suit between Eakub Ali Saudagar of Salla and his father Ashgar Saudagar was instituted in his court. In connection with this incident, the Moulvi Shaheb spoke of the Muhammadan Education Conference and got Rs. 250 from Eakub Ali. Subsequently, probably the case was compromised. We have referred repeatedly to this case, but so far Government has not apparently taken any notice of it. A judicial officer ought not to be permitted under any circumstances to take money from parties engaged in litigation before him, as subscription or under any other guise. And, moreover, the money thus collected has not up till now been paid into the Literary Society's fund. All sorts of remarks are being made by people about it. Is there no redress for it?

BIR BHARAT,
Nov. 2nd, 1913.

NOAKHALI SAM-
MILANI,
Nov. 3rd, 1913.

IV.—NATIVE STATES.

48. The *Paricharak* [Calcutta] of the 4th November draws the attention of the Government of India to the case of the Hindu inhabitants of the capital of the Bhawalpore State, who have since last year given up

Hindus in the Bhawalpore State.

holding religious and other festivities on the ground of ill-treatment by the State officials. The President of the State Council has written a letter in the *Tribune* newspaper in which he says that the Hindus have done this at the instigation of a few disaffected persons among them, but he has not said why these Hindus have become disaffected. When the Government of India itself rules all communities with an even hand it should not allow any of its protected States to follow a contrary policy of administration.

PARICHARAK,
Nov. 4th, 1913.

49. The *Bangavasi* [Calcutta] of the 8th November prays the Bhawalpore Regency Council to remove the grievance of the Hindu inhabitants of the State relating to the celebration of their religious rites. It will be unfair to punish all the Hindus for the offence of a few of them, for it is said that the Bhawalpore State has passed stringent measures relating to the celebration of Hindu religious rites because on occasions of such celebration some wicked Hindus had committed oppressions on Musalmans.

BANGAVASI,
Nov. 8th, 1913.

50. The *Dainik Bharat Mitra* [Calcutta] of the 11th November remarks that Government's proposal to raise the status of the Mysore State will not be approved of by the public. Everybody feels that Government is swallowing this Dravidian pill to punish Sayaji Rao, Gaekwar of Baroda.

DAINIK BHARAT
MITRA,
Nov. 11th, 1913.

51. The *Moslem Hitaishi* [Calcutta] of the 7th November notices the memorial submitted by the Dowager Begum of Junagarh to the Secretary of State for India against the Government's sending her young son to England for education and writes:—

MOSLEM HITAIISHI
Nov. 7th, 1913.

The young Nawab of Bhawalpore has also been sent to England. But we should think that the education of Native Princes should be kept in the hands

"Sending the boy Nawab of Junagarh to England."

Government of India and Mysore State.

of Indian educationists. To send them to England at a tender age is not proper. We hope that Lord Crewe will earn the gratitude of Hindus and Musalmans alike by granting the Begum's appeal.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,
Nov. 8th, 1913.

52. The *Bangavasi* [Calcutta] of the 8th November learns from the *Khulnavasi* newspaper that Moulvi Amin-ul-Islam, Deputy Magistrate, Khulna, has promised to advance loans of Rs. 5 each for buying paddy seeds to the distressed inhabitants of Khararhia and other villages under the Khulna Sadar thana. The writer says that they should be supplied with money for their subsistence also for some months.

SANJIVANI,
Nov. 6th, 1913.

53. The *Sanjivani* [Calcutta] of the 6th November publishes correspondence in which it is said that a pestilence called "Dak" has been destroying *aman* paddy crops in the Pabna district for five years. The disease the whole paddy plant in a few days and kill it. The attention of the Agricultural Department is drawn to the matter so that the disease may be investigated and a remedy found for it.

VI.—MISCELLANEOUS.

BIR BHARAT,
Nov. 2nd, 1913.

54. The *Bir Bharat* [Calcutta] of the 2nd November remarks that it is a matter of great rejoicing that Mr. Hallward, Director of Public Instruction, Bihar and Orissa, is out of the service at last. He was a curious character and extremely unsympathetic towards Indians. His last pronouncement concerning the Indians showed his bitter contempt for them.

BASUMATI,
Nov. 8th 1913.

55. The *Basumati* [Calcutta] of the 8th November in connexion with the Central Committee for the relief of the flood-stricken asks, Is it a fact that women are afforded assistance separately at night? If so, who is responsible for this arrangement?"

BASUMATI,
Nov. 8th, 1913.

A prayer on behalf of those convicted in the Ajodhya cow-killing riots.

56. The *Basumati* [Calcutta] of the 8th November cordially endorses the prayer made to the Viceroy by certain parties for the release of those convicted in the Ajodhya cow-killing riots.

HITAVADI,
Nov. 7th, 1913.

57. Referring to Sir Edward Carson's propaganda against Home Rule, the *Hitavadi* [Calcutta] of the 7th November writes:—

Sir Edward Carson has in a way declared war against Home Rule because it is likely to deprive the Unionists of Ulster of the influence and power they enjoy in Ireland. The Unionist party is very strong in the present Parliament and it is their support which has made Sir Edward and his followers so bold. He is trying to inflame the people of Ulster by speeches which would have brought imprisonment upon an Indian. So far the Government of England has done nothing to punish him. The other day Lord Crewe said in the course of a speech that Sir Edward Carson's movement was setting a very bad example to the people of India who might be led to think of adopting a similar course some day. We fail to see why the people of India have been especially pointed out by Lord Crewe as being affected by Sir Edward's propaganda. We may, however, tell Lord Crewe that Indians know their own position; as to Sir Edward setting them a bad example such a thing has been done more than once in the past. There have been all sorts of disturbances in the Parliament, but they have never left any lasting impression on the Indian mind nor have any political agitations started by Indians been ever tainted with any violent spirit. It is never likely that Indians should be led away by the acts of Sir Edward Carson, and Lord Crewe would never have expressed himself in this way if he had any real knowledge of the people of this country. Sir Edward Carson's

reply to Lord Crewe is indeed very interesting. He says that he is fighting to keep the connexion between Ireland and England unimpaired, and that if the people of India were to do a similar thing with the object of maintaining the relations between their country and England they would not be guilty of a wrong act. But Sir Edward, like the lawyer that he is, purposely overlooks the fact that he is fighting against the Government established by the people. If his arguments have to be accepted the condemnation of the boycott movement in India cannot be justified. So Lord Crewe and Sir Edward Carson are equally ignorant of India, and it is no wonder that they should be talking in the way they have. If Sir Edward Carson's propaganda set any evil example to anybody, it is to the Irish Nationalists, who may be led to take up arms against the Unionists if the Home Rule Bill happens to fail. And as for the people of India, it is the fact of Lord Crewe's declaring some time ago that they will never be granted self-government until they adopt the religion of their rulers, in spite of repeated Royal Proclamations regarding Indians having equal rights with other British subjects, that galls them most. Even the other day, in the course of his speech to the new Civilian, Lord Crewe said that if any Indian criticises the Government strongly he should be punished. It is things like these which poison the Indian mind rather than any act of Sir Edward Carson.

58. The *Suraj* [Pabna] of the 3rd November writes:—

Lord Crewe's speech. If Lord Crewe thinks that Indians will bring about a revolution in the country by brute force, then he is greatly mistaken. We pray to God that Lord Crewe may get rid of such an erroneous idea soon.

59. The *Charu Mihir* [Mymensingh] of the 4th November says:—

Unity between Hindus and alarmed us. Barring a few shortsighted and Musalmans. narrow-minded men like Sir Bamphylde Fuller no official wants the different communities inhabiting the country to be quarrelling with each other, for such quarrelling makes the work of administration extremely difficult. Sir Bamphylde Fuller's shortsighted policy, however, created an active ill-feeling and consequently brought about almost a state of anarchy in Eastern Bengal. We are now glad to see that both Hindus and Musalmans have found out their mistakes and are trying to establish unity and good feeling between themselves. The leaders of both the communities are up and doing in the matter. Government also is assiduously helping the cause of this unity and for this it deserves the heartfelt gratitude of the people of the country. The greatest credit in the matter belongs to the leaders of the Musalman community who are working even harder than Hindus in the cause of unity between the two communities. The vigour of Indian national life will depend on this unity, and when it will be well established self-government will not be far off from the land. The present good relations between Hindus and Musalmans have made us hope that we shall soon get self-government, and we believe that Government will not disappoint us in this matter.

60. The *Dainik Bharat Mitra* [Calcutta] of the 4th November remarks that two things stand in the way of Hindu-Moslem unity, viz., (I) The slaughter of cows, (II) Certain political rights and privileges. If these are removed it will very soon lead to a rapprochement.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 15th November 1913.

SURAJ,
Nov. 3rd, 1913.

CHARU MIHIR,
Nov. 4th, 1913.

DAINIK BHARAT MITRA,
Nov. 4th, 1913.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 15th November 1913.

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CONFIDENTIAL

REPORT PART III

INDIA-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending Saturday, 15th November 1913

U.S. N.Y.

The following table shows the circulation of the principal newspapers published in Bengal during the week ending Saturday, 15th November 1913.

The figures are given in thousands.

Newspaper	Circulation
The Indian	100
The Bengali	80
The Calcutta	70
The Amrita	60
The Karmabodhi	50
The Nabajug	40
The Nabajug	30
The Nabajug	20
The Nabajug	10
The Nabajug	5

The following table shows the circulation of the principal newspapers published in Bengal during the week ending Saturday, 15th November 1913.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,300
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1005
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,300
11	"Herald"	Dacca	Daily	Priya Nath Sen	200
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan	...

I.—FOREIGN POLITICS.

1179. The Indians in South Africa under the leadership of that prince of

The South African question.

men, Mr. Gandhi, have resorted, the *Herald* sees, to the passive resistance movement for the redress of their grievances. They have been compelled to take this course as the last resort. Negotiations have failed. The South African Government have broken the most solemn pledges and give no indication of seriously considering them at any time. They are at their old game, viz., of holding out hopes of a settlement. Mere words will no longer satisfy, and they have shown conclusively that they are not fit to be trusted. Mr. Gandhi knows the situation well, and he is not the man to lightly enter into a struggle which is so full of misery to the men and women who have joined it. It is the solemn duty of the Indians out here to help them in this noble fight. The only help that can be rendered from this distance is by money. The journal appeals to its leaders to take up the matter in right earnest.

HERALD
7th Nov. 1913.

1180. The news of the fresh arrest of Mr. Gandhi must have been

The arrest of Mr. Gandhi.

received all over India, the *Bengalee* thinks, with a due sense of gravity of the South African situation. The leader of the South African Forlorn Hope is now the focus of all attention. India's chief asset is her spiritual strength. It does not stoop to violence or aggression, but vindicates the majesty of the soul by refusing to close with injustice and wrong even in the face of terrible persecution. In fighting for the political status in South Africa, Mr. Gandhi is showing to the world to what height the dormant spirituality of India can rise to reduce the pride of race to the illusion that it is. Mr. Gandhi may or may not win, but he has already enlisted the sympathy of the really civilized section of humanity on his side. Mr. Gandhi has raised the credit of his race. The nation is really forming in South Africa, where Hindus and Muhammadans, men and women, grey-heads and children, have been welded together by this magnetic personality to prove the superiority of a civilization which, according to gross material eyes, has been pronounced unworthy of any quarter. Mr. Gokhale and others are appealing for funds to help this valiant band of Indians in the prosecution of their struggle. Bombay is responding largely and nobly even in the present financial crisis. Will Bengal lag behind in showing her substantial sympathy towards this heroic group of idealists?

BENGALURU
7th Nov. 1913.

1181. Mr. Gandhi's imprisonment for nine months in lieu of fine must

The South African question.

have been anticipated, observes the *Amrita Bazar Patrika*, by all who have been studying the development of the situation in South Africa. To a leader like Mr. Gandhi, schooled in self-sacrifice and trying ordeals, this perhaps does not mean much. But to the rank and file of the Indian sufferers in South Africa it means a good deal. On the one hand, the knowledge that they have a leader who does not remain in the background or seek to taste the sweets of leadership in the loopholes of retreat, but is always to the fore, ready to fling himself into a sea of trouble before others, will certainly go to enhance their attachment to and adoration of such a leader. On the other hand, it will brace them up to a pitch of moral heroism up to the level of the leader himself. And the result will be that, if the South Africa Government persists in the unrighteous course to which they have committed themselves, they will end by beating out, on the anvil of iniquity and oppression, thousands of Gandhis where there is only one at present. And one day they may realise, to their cost, that if one Gandhi means an uncomfortable situation, thousands of Gandhis will mean something far more dangerous to them. In the meantime, the incarceration of Mr. Gandhi throws on Indians an additional responsibility to equip the leaderless victims of South African oppression with every effective means of continuing the fight.

AMRITA BAZAR
PATRIKA
11th Nov. 1913.

1182. The appeal of Mr. Gokhale on behalf of the South Africa Indians

Ibid.

should, as the *Amrita Bazar Patrika* has already said, be warmly responded to from everywhere in India. Bombay, which has already done splendidly in this connection, is still doing its duty in a most exemplary manner. Bengal and other provinces should

AMRITA BAZAR
PATRIKA
11th Nov. 1913.

follow suit. As ill-luck would have it, a large part of the United Provinces and the Punjab as well as the Central Provinces is practically in the grip of a famine. A severe scarcity is also sweeping over Bengal. As a matter of fact, thousands of people are on the point of starvation not only in the flooded tracts of the Burdwan Division but also in several other districts of Bengal. All the same, every effort should be made to raise funds for the Indians in South Africa who are struggling for their very existence. They present a spectacle which has perhaps no parallel in the world, barring the unparalleled movement set on foot by the down-trodden raiyats of Bengal to throw off the yoke of the indigo planters. They, too, were passive resisters and succeeded in their efforts. Indeed, though the indigo planters were in those days (1880) the virtual rulers of the Bengal districts, yet they were eventually ruined and expelled from Bengal, bag and baggage. May success also attend the noble sacrifices of the South African Indians! Mr. Gandhi says that the movement costs £250 a day and that it will be continue for the next four or five months, that is, till the Union Parliament meets again. This means about 8 lakhs of rupees. The paper is afraid that India will not be able to raise such a large amount and therefore begs to suggest that Mr. Gokhale should send a similar appeal to all noble-minded Englishmen for pecuniary help. It is a question in which not only the honour of India but also that of England as well is involved. As a matter of fact, as Mr. Gokhale pointed out in his Bombay speech, the British Government is responsible for the situation in question. The *Westminster Gazette* reminds South Africans that "millions of eyes are watching their treatment of Indians." The journal thanks its contemporary for his sympathetic expression, but submits he should also appeal to his countrymen to open their purse-strings and help the Indians as liberally as they can. Without such help the movement may collapse and a noble band of heroes reduced to a most appalling position. In the meantime the Indians must do their best at this crisis.

AMRITA BAZAR
PATRIKA,
12th Nov. 1913.

1183. Day after day, writes the *Amrita Bazar Patrika*, the telegrams from South Africa show what an acute and life-and-death struggle Indians there are engaged in, and that against the heaviest odds. Indeed, the odds are so heavy against them that unless their splendid moral force is backed up with the sinews of war they are bound to collapse, and that will mean lasting shame to the 300 millions of Indians at home whose cause they are practically fighting. On a moderate estimate India must send out to them at least five thousand pounds per month for four months—a large amount when considered by itself, but a trifle when the interests at stake are taken into account. For one must not forget that the men and women there are carrying on this life-and-death struggle and suffering untold miseries and children are perishing not merely for the amelioration of their own condition but for the honour of their motherland. The journal is glad to learn that Mr. Gokhale, with characteristic zeal, is arranging to send five thousand pounds this month from Bombay, Madras, the United Provinces, and the Punjab in addition to the two thousand pounds already wired from Bombay last month. He looks up to Bengal for the payment of two thousand pounds for December and two thousand for January. This is a moderate demand, and the paper hopes Bengal, the fountainhead whence the national self-consciousness of India first began to flow, will nobly respond to this call.

II.—HOME ADMINISTRATION.

(a)—Police.

AMRITA BAZAR
PATRIKA,
8th Nov. 1913.

1184. The *Amrita Bazar Patrika* begs to draw the attention of His Excellency the Viceroy to the letter of its Cuttack correspondent published in its issue of date. It will no doubt pain both His Excellency as well as his noble consort to learn what an amount of heartless iniquity, if not positive oppression, is being perpetrated in their name. The game of Bengali-baiting is being indulged in from far-off Hyderabad, and it seems they are not immune from it even in their own homes, so far at least as Cuttack is concerned. The

journal refuses to believe that such heartless conduct has the sanction of a Viceroy whose first great act was to respect Bengali sentiment by annulling the partition and thereby exposing himself to the buzzing and stinging of a swarm of Anglo-Indian and bureaucratic hornets. Then, mark the monstrous conduct of the authorities at Cuttack. They are going to take, in the words of the correspondent, "bonds from the householders along the route of the Viceroy and Lady Hardinge" and to shove the respectable Indian gentry and nobility into a stable! It is difficult to believe, but looking at the ridiculous lengths to which some of the short-sighted officials can go, the paper cannot dismiss the account as unworthy of credence. If the Cuttack officials wanted to convert a festive and auspicious occasion into one of gloom and irritation, they could not make better arrangements than what they are reported to have been doing. But did they care to enquire if Their Excellencies, for whose so-called safety and entertainment the feelings of thousands of their loyal subjects are being ridden rough-shod over in this way, will countenance such arrangements?

1185. The *Bakr-Id* festival of the Muhammadans comes off on the 10th November, writes the *Telegraph*. This is the

The *Bakr-Id*.

season of the year when there are disturbances here and there. The journal is therefore glad to find that Mr. Clarke has taken early and timely measures to avert any such calamity in the town of Calcutta. Strong, armed patrols have been on the road since Monday; while other necessary precautions have also been taken. The paper thanks Mr. Clarke for the effort he is making to maintain peace and order, and hopes that he would succeed in averting and putting down any attempt at disturbance by the rowdy section of the community.

1186. So the police have again been duped observes the *Amrita Bazar Patrika*, by some clever person. It will be remembered that some time ago a so-called "infernal bomb" was said to be unearthed from

The bomb in the Volunteer Head-quarters.

the "sandbath" of the Volunteer Rifle Head-quarters. A vigorous inquiry was set on foot and sensational discoveries were expected. Some poor and chronic political suspects trembled, some ambitious C. I. D.'s thrilled at the expectation of promotion and decoration, while some Anglo-Indian faces grew owl-like grave. Two sanguinary editorials were also ready written for two Calcutta dailies, condemning the Government for their culpable weakness and the public for their seditious apathy and calling out blood and thunder on the heads of whomever the widely cast nets of the police would enmesh. But alas, how keen and bitter has been their disappointment now! It transpires that it the "infernal machine" really contained two chambers, one containing a dark fluid, as well as a piece of paper on which were written the words "for the right cheek," in another, a white fluid—probably a quantity of diluted lime—with another piece of paper with the words "for the left cheek" written thereon. But whose "cheeks" are meant?—the reader might ask. Well, it may be of the finder or the investigator or the writers of the articles referred to above. Let them determine their respective rights by means of a law-suit or at least by having recourse to the opinion of the Attorney-General, or rather the Advocate-General of Bengal.

1187. The *Bengalee* has to make a complaint as to the somewhat perfunctory manner in which the proceedings of the Public Services Commission are now reported, and this with special reference to the evidence given

The Public Services Commission and the Police.

by the police witnesses. The one question which the Indian public have put in the forefront is the exclusion of Indians from the competitive examinations held in London for recruitment to the superior grade of the Police Service. It is a racial bar, in conflict with the terms of the Queen's Proclamation and the declared policy of the Government, which has evoked universal protest. It does not, however, appear from the evidence that has been published that any particular stress was laid upon this point, either by any witness or by any member of the Public Services Commission. The published reports being manifestly meagre, the journal is precluded from making any confident statement. It is inconceivable that a point like this should have escaped the attention of Mr. Gokhale or Mr. Ramsay Macdonald. The account of the proceedings that has been published only refers indirectly to the employment of Indians in the highest

TELEGRAPH,
8th Nov. 1913.

AMRITA BAZAR
PATRIKA,
13th Nov. 1913.

BENGALIAN,
14th Nov. 1913.

grade of the Police Service. There was a refreshing air of candour and straightforwardness in the evidence given by Sir James (sic) Cleveland, the Head of the Criminal Investigation Department. "I consider," said Sir James Cleveland, "the career of an Indian in the Police Service as insufficient," and went he on to add: "I consider there are a great many posts in the police which ought to be held by Indians at much higher pay than they now get. I would instance Kotwalships in big cities. I think it is a scandal that Kotwalships in big cities should be held on such small pay. An Indian ought to have a good career in the police." Evidently this part of Sir James Cleveland's evidence did not refer to the exclusion of Indians from the competitive test to which the paper has referred, but to an absence of a career for them when employed in the service. Somewhat upon the same lines Mr. Clarke, Deputy Superintendent of Police, Punjab, gave evidence when he urged that Deputy and Assistant Superintendents of Police should be on the same list. "Theoretically the work of the Deputy and Assistant Superintendents," he added, "was the same, but in practice the Deputy Superintendents were glorified Babus while the Assistant has the tasty bits." All this is perfectly true; but he forgot that the grade was created for the Indian, a subordinate service altogether. It is the Provincial Service of the police which is a bar to the advancement of Indians to the higher grade of Superintendents. It is the abolition of this Provincial Service that the paper has been urging and which Mr. Subba Rao insisted upon with great emphasis from his place in the Imperial Legislative Council when he urged the appointment of a Commission of Enquiry. The journal quite agrees that, pending this reform, the Deputy Superintendents should be placed upon the same footing with Assistant Superintendents. One of the witnesses complained of the criticism of the police by the Press. If the police gave the Press less occasion for criticism, it would be a relief to both parties. It is in their power to diminish the volume and the character of that criticism. The journal hopes they will make an effort in this direction.

(b)—Working of the Courts.

AMRITA BASAR
PATRIKA.
14th Nov. 1918.

1188. The late Sir Francis Maclean, whose death is just announced and in recording which news the *Amrita Bazar Patrika* shares the general regret, will be remembered by the Indians with mingled feelings. The journal remembers what high hopes it had formed of His Lordship's judicial career when he tried the Barrackpur murder case and sentenced the accused soldiers to several years' rigorous imprisonment, contrary to the orthodox practice in such cases. But, alas, all these high hopes were dashed to the ground when, during the troublesome period that followed, His Lordship not only disposed of the political cases in a way that smacked more of the executive than of the judicial and which violently shook the traditional confidence of the people in the High Court as the palladium of justice, but actually failed to maintain the prestige and dignity of the High Court against the onslaughts of a jealous executive. In fact, during the latter part of his incumbency the High Court was virtually reduced to a department of the Executive Government. The journal shudders to contemplate the consequences that would have ensued from the continuance of such disastrous impressions in the popular mind, had not Sir Lawrence Jenkins come as his successor and restored the dwindling prestige of the High Court as well as the waning confidence of the public therein.

(d)—Education.

AMRITA BASAR
PATRIKA.
14th Nov. 1918.

1189. The *Amrita Bazar Patrika* is delighted at the news that the Ananda Mohan College is going to be raised to the status of a first grade college and that the Government is going to make a capital grant of Rs. 1,05,000 for college and hostel accommodation, besides recurring grants.

The journal hopes its correspondent has been correctly informed on these points, and it congratulates both the Mymensingh people as well as the Government on this happy termination of the ordeals of the newly started Ananda Mohan College.

(e)—*Local Self-Government and Municipal Administration.*

1190. Referring to the memorial presented to His Excellency the Governor in Council by the rate-payers of Darjeeling, praying for the introduction of the elective system into the Darjeeling Municipality, the *Bengalee* is told that the memorial has been signed by eleven Municipal Commissioners and by over four hundred leading rate-payers. Apart from the weight which such an influential representation must carry, the memorialists are able to urge the strongest arguments in support of their prayer. The Darjeeling Municipality is one of the biggest in the Province. It has an annual income of little less than three lakhs of rupees; and Darjeeling is the summer capital of Bengal. Within a few miles of it and in a subdivision of the district of which Darjeeling is the headquarters, there is the Municipality of Kurseong, where the elective system prevails. The revenue of the Kurseong Municipality is about Rs. 31,000 a year, and about 700 qualified rate-payers have been allowed to elect their own Municipal Commissioners. If Kurseong is fit for the elective system—and no complaint has ever been made in this connection—surely Darjeeling, which is a much more enlightened place, with a far larger population, presumably capable of understanding their civic duties, ought to be vested with the same privilege. The journal cannot see how it is possible to refuse the prayer of the memorialists. There is a further reason which they urge with convincing force. The Darjeeling Municipality enjoys the franchise for the election of a representative to the Bengal Legislative Council. In the Rajshahi Division it possesses the largest number of votes, because its revenue is the largest. Its voice is often the determining factor in the election of the member for the Rajshahi Division. Out of a total of 42 votes for the whole Rajshahi Division, Darjeeling possesses 11 votes, which is a little less than a fourth of the total number. All this means that the Government, through its nominated members, has a considerable voice in the election of the member for the Rajshahi Division. But the whole policy of the Government is one of absolute and unqualified neutrality in the matter of these elections. Owing, however, to the unfortunate constitution of the Darjeeling Municipality the Government is made, in direct opposition to its declared and deliberate policy, to be, indirectly though it may be, a party to the election of the member for the Rajshahi Division. The votes of a Municipality at a Council election are meant to be the votes of the rate-payers. But as regards the largest number of votes in the Rajshahi Division available for the return of a member to the Council, the rate-payers have no part or voice. The paper confesses it does not see what possible objection there can be to the introduction of the elective system into the Darjeeling Municipality. The executive work of a Municipality is controlled by the Chairman, who has very large powers vested in him by the Act. The Darjeeling Municipality is included in the first as well as in the second Schedule of the Bengal Municipal Act. Municipalities in the second Schedule have not the right to elect their Chairman, who is appointed by the Government. If the prayer of the memorialists were granted, the Darjeeling Municipality would still continue to find a place in the second Schedule. In other words, the Chairman will, as before, be appointed by the Government. When one-third of the Commissioners are nominated by the Government and the Chairman is appointed by the same authority, the journal ventures to think that a very small and cautious advance is made and adequate safeguards are provided against any relaxation of executive vigour. The paper thinks therefore that a strong case has been made out for granting the prayer of the memorialists. There are other Municipalities, and strangely enough, within a few miles of Calcutta in which all the Municipal Commissioners are nominated by Government. It was time that the case of these Municipalities was taken up for fresh consideration.

BENGALIAN,
13th Nov. 1913.

(g)—*Railways and Communications, including Canals and Irrigation.*BENGALUR,
12th Nov. 1913.

1191. The Railway Department is one of those departments in which, the *Bengalees* fears, there is the least appreciation of the work done by Indian employes and the least encouragement to Indian talent. It will not do to point to a high officer employed here and there on this railway or that, and say with an air of triumph in reply to interpellations in the Legislative Council that justice has been done to Indians employed in the railways. One has to look to the rank and file, the Indian Station Masters and Assistant Station Masters and Guards who work hard and get little pay as compared with Europeans employed in similar capacities. An ounce of fact, they say, is worth a ton of theory. Here are a few facts in illustration of what is said. The minimum pay of a European Station Master on the Eastern Bengal State Railway is Rs. 250 and that of an Assistant Station Master is Rs. 200 a month; while an Indian Station Master draws a minimum salary of Rs. 35 and his Assistant Rs. 30 a month. There is really no difference between the European and the Indian Station Master in point of work or efficiency as both are required to pass the same examinations. An Anglo-Indian Guard is paid more liberally than an Indian Station Master, though the latter holds a much more responsible office. It is needless to say that the salaries of Indian Station Masters and Assistant Station Masters and Guards should be revised and raised. It is evident that they cannot be satisfied with their present status and pay. The journal understands that a memorial has been submitted to the Traffic Manager of the Eastern Bengal State Railway in this respect. The petitioners suggest that there should be four classes of Station Masters and their salaries should be as follows:—

			Salary.
Class (a)	...	...	Rs. 50 to 75
" (b)	...	...	" 80 to 100
" (c)	...	...	" 110 to 150
" (d)	...	...	" 160 to 200

In addition to this, the petitioners pray that two posts be allotted for Indians in the highest class of out-door subordinates in each district of the Eastern Bengal State Railway system. The petitioners further suggest that the salaries of Assistant Station Masters should likewise be raised and that they be divided into four classes. It is curious to note that an Indian Assistant Station Master drawing a salary of Rs. 50 a month actually suffers a reduction in pay when transferred to what apparently is a higher post, viz., as a Station Master. As Assistant Station Masters their pay is Rs. 50 a month; but when transferred as Station Masters their pay is reduced to Rs. 35 a month. Surely this is an anomaly which should be rectified at the earliest opportunity. The paper further learns that European Station Masters have to work only for six hours, while the Indians have to work for 12 hours. The Indian Station Masters have to do both booking and goods work. Europeans are relieved of this double work. The journal hopes the position of the Indian Station Masters and Assistant Station Masters and Guards will be revised and improved, and the petition referred to will receive the sympathetic consideration which it deserves.

(h)—*General.*HERALD,
6th Nov. 1913.

1192. The *Herald* regrets to notice that the list of witnesses to be called before the Public Services Commission does not contain the name of a single non-official gentleman except that of Mr. C. F. Andrews, of Delhi. The journal is quite at a loss to find out the reason for this serious omission. The Commission will this year hear evidence concerning such important departments of public service as the Education, the Medical, the Railway, and the Public Works. It is well known that there exist real and substantial grievances with regard to every one of these departments. The Government has certainly no reason of being unaware of this. Since the beginning of political agitation in this country,

complaints have been loudly made that the colour-bar is unnecessarily prominent in these branches of the public service. If the Government thought it necessary to call non-official evidence with regard to the constitution of the Civil Service, etc., why does it not think it so with regard to other departments? Is there any particular reason why non-official opinion should be consulted with regard to the former alone and not the others?

11.3. It is a matter of great congratulation, says the *Telegraph*, that the Government of Lord Hardinge has supplemented

The Government of Lord Hardinge and cow-killing at Ajodhya.

their orders in the Cawnpore Mosque demolition affair by others on the same lines in respect of cow-killing at Ajodhya. What is more noteworthy is that the Hon'ble Mr. Mazhar-ul Haq and some of his co-religionists joined hands with the Hindus to secure the release of the Ajodhya riot victims as well as to prevent cow-killing at that city. This is as it should be. Hindus and Muhammadans are both children of the same soil, drawing their sustenance from the breasts of the same mother. They should, as such, go hand-in-hand and not fly at one another's throats. Each community should respect the religious beliefs and sentiments of the other, and if this were done there would never be an occasion for differences. Much as the journal is gratified at the kindness of the Government, it believes its Muhammadan brethren would do well to take their lesson from this attitude of the rulers and not to offend Hindu sentiment by indulging in cow-slaughter as the same is not as strictly and irrevocably enjoined by their religion, as is perhaps the belief of the ignorant and fanatical section of the community. It is undoubtedly the duty of the educated, broad- and liberal-minded Muhammadan leaders to help in this cause, specially as in this agricultural country the masses of people, whether Hindu or Muhammadan, must perforce depend on kine for agricultural, transport, driving and other purposes.

1194. Referring to the Government circular, wherein the public officers have been enjoined to display "courtesy, tact and

Government circular regarding the conduct of officials towards the public.

good temper in their dealings with the people with whom they are brought into daily contact, "the *Amrita Bazar Patrika* does not know whether to

smile or to weep. That the circular means well and is a step in the right direction no one will doubt. Indeed, considering the extraordinary mild, affable, peace-loving and easily satisfiable nature of the Indians, a hope of compliance with both the spirit and letter of the circular would seem to be superfluous. But alas! Such is the fate of India that the very mild and peaceable nature of the Indian, instead of smoothing down the road to concord and goodwill between the rulers and the ruled, has gone on stiffening the nails of autocracy and high-handedness. Hence the necessity of the bureaucracy being now and then reminded of their duty towards the people. The journal remembers how His Imperial Majesty King George V (then Prince of Wales) himself, after his first visit to India, saw the necessity of preaching for the infusion of a little more of the element of sympathy in dealing with the Indian subjects; the paper also remembers that even a Civilian Lieutenant-Governor, the late Sir Edward Baker, pleaded, from his place in the Legislative Council, for the substitution of tact and sympathy for the easier methods of autocracy. But the question is, have these had any effect? The journal is afraid not, for then there would have been no necessity for repeating the homily to officialdom, ending with the threatening clause that "grave defects of temper and repeated loss of self-control should be regarded as constituting inefficiency." The journal hopes then, that in order that the excellent words of advice to the officers may not fall on barren soil, every infringement of the circular will be promptly and rigorously dealt with. Else it will but swell the list of nobly designed declarations that have been made to the ear to be broken to the hope.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1195. Mr. Bradley-Tirt is famous as the author of many historical romances, but he will live, asserts the *Amrita Bazar Patrika*, in the memory of the people as the Collector of Midnapore who tried to enact a tragedy

Mr. Bradley-Tirt and relief operations.

in real life. It is not generally known how he thwarted the good intentions

TELEGRAPH.
8th Nov. 1913.

AMRITA BAZAR
PATRIKA.
16th Nov. 1913.

AMRITA BAZAR
PATRIKA.
12th Nov. 1913.

of the Government to grant an organized relief in the flood-affected areas within the district of Midnapore and placed obstacles in the way of the several private parties working in that behalf. From the very beginning he set himself in opposition to this humane and charitable work and did his best to minimize the nature and the consequence of the flood. People say that he took up this attitude on account of a rebuff that was administered to him by the higher authorities for his novel idea of charitable relief. He suggested the starting of co-operative credit societies as the surest means of alleviating distress. But the wisdom of the scheme was not adequately appreciated by the Government and it had to be abandoned. It must be said, however, that the idea of co-operation amongst a famished people, feeding on lotus-stalks and jute leaves, possesses the singular virtues of boldness and originality. His mind appears to have been made up over this incident. He never took, the journal is assured on credible authority, the trouble of visiting the flooded villages in the remote interior and of getting first-hand information from the men in distress. His tours of inspection were generally confined to the main waterways, which did not disclose the worst features of the situation. With this slender equipment both in sympathy and knowledge it is no wonder that he never took kindly to the policy of the Government for granting *tuccavi* loans. The requisitions for money by local officers were either ignored or materially cut down and an officer wanting Rs. 5,000 had to remain content with a sum of Rs. 250. He could not brook zeal or enthusiasm for giving loans in his subordinates and occasionally replaced them by less zealous officers. He has never been anxious to take or act upon suggestions from men on the spot and the tales of distress scarcely received his sympathetic hearing. His reports on the condition of the people thus labour under the fatal defect of inaccuracy. No importance is attached by him to the regulations of the Famine Code and his one hobby was to import seedlings from outside, especially of *boro* paddy, which is not known to grow on the soil of Midnapore. A lot of money was thus wasted in the experiment and the Contai Relief Committee was actually starved thereby. The private relief parties have all along been working in co-operation with Government officials, but he would have none of it and insisted on exercising superior control and supervision over them, contrary to the instructions of the Government. The journal has no desire to prolong this subject. But in the interests of the public, no less than in those of the Government, it is necessary to describe the part which he has played in the relief operations. The present cry is to bring the executive in touch with the people, and the attempt is hopeless under any scheme so long, as there are executive officers of the stamp of Mr. Bradley-Birt. The paper appeals to the Honourable Mr. Lyon, who keeps an open mind in this matter, to make a tour within the district. He will be able to convince himself of the truth or otherwise of the allegations herein made. The district sadly wants a change, and Mr. Bradley-Birt may be found a convenient berth in some department where he can pursue his literary activity to the delectation of himself and his admirers.

VI.—MISCELLANEOUS.

HERALD,
8th Nov. 1913.

1196. The speech which His Excellency the Viceroy delivered at the State banquet shows that Mysore is justified, the

Progress of Mysore.

Herald thinks, in being called a model State of India. It also shows how keen His Highness the Maharaja is about the welfare of his subjects. The interesting story of the all-round progress of the State, on which His Excellency dilated at some length, shows that there is not an important department which has not attracted the attention of the Maharaja and his devoted officers. It is well known that Mysore is blessed with exceptional natural resources. It gives the journal great pleasure to learn, from no less an authority than His Excellency the Viceroy, that these resources are being utilized to the advantage of the people by every device of human ingenuity and skill. Both railway and irrigation have been receiving particular attention at the hands of the authorities. The electric power scheme has proved to be a wonderful success. Co-operative Credit movement has been started, and institutions of public health and a school of hygiene have been established. An industrial survey of the State has been undertaken, and schemes for a technical institute at Mysore and a mechanical engineering and commercial school at Bangalore are ready. An experimental boarding house

for the *Panchamas* has been started; female education has been receiving increased attention. To crown all, generous provision has been made for the extension of primary education, and a Bill following closely on the lines of Mr. Gokhale's Elementary Education Bill has been adopted. His Highness the Maharaja deserves sincere thanks for the liberality of his policy, and his enlightened views. There is a representative assembly at Mysore. The journal hopes His Highness will carefully watch its development, and reconstitute it, as soon as the time comes, according to the democratic ideas of the day. It would be well to remember that the days of despotism, however benevolent, are gone for ever.

1197. It goes without saying, observes the *Amrita Bazar Patrika*, that the cow-slaughter question is just now deeply agitating

Cow-killing at the *Bakr-Id*.

the Hindu minds both in the United Provinces and Bengal, especially in the former Province. The Cawnpore meeting has shown in an unmistakable manner how Hindu religious feelings have been most grievously outraged owing to the sacrifice of cows at Ajodhya last year and how the Hindus are in a state of excitement in view of the approaching *Bakr-Id* lest the outrage be perpetrated there again this year. The Cawnpore meeting has been followed by the meeting at Allahabad, in which the leaders of the Hindu community appealed not only to the Government to take steps to prohibit cow-sacrifice in that holy town, but also to the good sense and patriotism of their "Muhammadan brethren" not to disturb the amicable relation between the two communities by persisting in it. This is what Dr. Satish Chandra Banarji said:—"He hoped all thoughtful Muhammadans would sympathise with them in their efforts to stop cow-sacrifice, especially in sacred places." The journal fervently hopes this appeal will not go in vain. But pray, why should Muhammadans, at least a considerable number of them, persistently insist on cow-sacrifice as a part of their religion, when the sacrifice of other animals, such as goats, will serve the same purpose? The paper may add here what is perhaps not generally known. In Turkey only goats and sheep are slaughtered during the *Id* festival. It is true that beef is cheap, but in order to live in peace and amity with their Hindu neighbours, the Muhammadans should now and then be prepared to put up with petty inconveniences.

1198. Lord Haldane delivered the *Bengalee* thinks an important speech at

An Imperial Court of Appeal.

Edinburgh, in the course of which he foreshadowed the creation of an Imperial Court of Appeal for the British Empire. The decisions of the Judicial Committee of the Privy Council in some recent cases which have excited great public interest have not given satisfaction to the Indian public. It is not only necessary that justice should be done, observed the Court of Directors, but that it is a matter of the first importance that the people should be convinced that justice has been done. Applying this test to some recent decisions, the Judicial Committee of the Privy Council has been found wanting. Without going into details, the journal may say that a real reform of the supreme tribunal of justice would be welcomed by Indian public opinion. The idea at present seems to be to break up the Court into separate divisions, one of which, the paper presumes, will deal exclusively with Indian cases. The Court may even come out to India to hold its sittings. However that may be, the journal hopes that the *personnel* of the Indian Division of the court will consist of experienced Indians who have sat on the Judicial Bench with a leaven of English Judges brought up amid the traditions of the English Bench. The Indian public will await with great interest the development of the scheme which has been foreshadowed by the Lord Chancellor.

1199. It is something that, so far as the reports to hand go to show, the

The *Bakr-Id* and the consumption of Hindu-Muhammadan solidarity.

Bakr-Id was celebrated in all parts of India without any noticeable disturbance. This, the *Amrita Bazar Patrika* believes, is more due to the reasonable attitude gradually being adopted by some prominent Muhammadans than any police precautions. Of course the journal must give all credit to the authorities for having done their best to nip to the bud some disorders apprehended at Khulna and some other places. But what the journal means is that the real thing is the spontaneous fellow-feeling and

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mutual sympathy between the two communities. Indeed, it does not redound to the credit and self-respect of either community that any differences between them—who, to quote the late Sir Saiyid Ahmad, are the two eyes of the same body-politic—should have to be settled by calling in police aid or an appeal for official intervention. The paper believes both these communities have passed that stage. Let sympathy, toleration, good-will and reasonableness effect what has hitherto been done by police regulation and State intervention. Already some noted Muhammadans,—both noblemen and gentry,—of Northern India have shown the way, and if others in different parts of the country follow their lead, doubtless "*Bakr-Id* disturbances" will be a thing of the past.

BENGALUR,
N 15thov. 1913.

The *Bakr-Id* and the consummation of Hindu-Muhammadan solidarity.

1200. The *Bengalee* does not know how to sufficiently congratulate the prominent Muhammadans of almost every part of India on the excellent results with which their efforts to show some practical consideration for Hindu sentiments have been attended during the recent *Bakr-Id* festival. So many forces were at work to perpetuate the old state of things that this sudden transformation of relation between the two great communities of India may almost be called miraculous. Thus is moral elevation worked. Thus follow as if by a conjuror's trick all the needed readjustments when the whole nation sets its heart on a higher and nobler ideal. The tension of feeling between Hindus and Muhammadans, so far as the question of cow-killing is concerned, is as old as the historic juxtaposition of these two mighty sections of humanity. Even broad-minded rulers like Akbar had to be approached by the Hindus to put a stop to cow-killing in this country. Since then attempts have been persistently going on to persuade the Muhammadans to abandon this practice so obnoxious to Hindu religious feelings. Thousand of years of contiguity and neighbourly relations did not suffice for the extinction of the custom. Individual and organized efforts equally failed to bring home to the Muhammadan community the undesirability of persisting in this questionable practice. Maulvis and Matwallis could not win over their following to a right view of the injunction of the *Koran*. But what time and circumstances and all other favourable forces conjoined could not effect, the God-send of a true insight into the essential condition of the common good has accomplished within the short space of a few months. As soon as the Muhammadans realized that they must whole-heartedly identify themselves with the community with whom they have been thrown together under the dispensation of a higher Providence, the difficulties that appeared almost insurmountable before vanished in the twinkling of an eye. The inspired utterance of Mr. Mazhar-ul Haq. "If I can prevent cow-killing at Ajodhya to-day and die to-morrow, I shall die happy," is still ringing in one's ears. Words breathing such sincerity of purpose do not waste themselves on the desert air, and the result was instantaneous, beyond even one's most sanguine expectations—cow-killing was stopped in Ajodhya. The journal thus sees that where there is truthfulness in one's heart the desired result is bound to follow in spite of enormous odds. This day of *Bakr-Id* the paper is tempted to call a red-letter day in the annals of Indian nationalism. Letters and telegrams are pouring in from all the principal centres of apprehended disturbance—all to say that nowhere have the *Bakr-Id* celebrations been marked by even a semblance of outrage upon Hindu sentiments, and the most encouraging feature of the whole matter is that it is through the earnestness and initiative of the Muhammadan leaders that the consummation so long devoutly wished for has been brought about. The *Paisa-Akbar*, the most influential organ of Muhammadan public opinion in the Punjab, cordially reciprocated the sentiment of the *Hindustan* in the matter of removing the irritation which has so long followed in the wake of the *Bakr-Id*. The Nawab of Rampur issued a manifesto seeking to convey a right view of the Scriptural texts on the subject of cow-killing. The Muhammadans of Ajodhya and Benares, Fyzabad and Cawnpore have all vied with one another in proving by action what they have professed by words during the past few months, viz., their desire to make a common cause with the Hindus for the good of the entire people. The event cannot fail to strike the imagination of all who work with hope and faith for the building up of the nation. The enthusiasm born of this growing coalescence of the two chief interests in

India is dynamic enough to shake the citadels of sloth and scepticism. Let the halting and undecided, the despondent and cowardly, take heart from this God's covenant as they did of old when the rainbow shone forth in the sky after the Deluge. Henceforth it would be irreligious and ungodly in the extreme to do anything, even by a fugitive thought, to disturb the relations of peacefulness and cordiality that have been so strongly cemented by the conjoint efforts of the better minds of the two communities. Once more the journal thanks the Muhammadan leaders from the bottom of its heart and prays to God to keep on showering His beneficent influence on them.

L. N. BIRD,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 15th November 1918.

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